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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE DOVE.—II.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Thou art the symbol sweet of love and peace
With olive branch in softening enterprise
Held out with gentle ways and loving eyes.
Thy sight doth cause true brotherhood's increase
And immemorial hate's desired surcease,
When opened wide shall stand the paradise
Of amity and in displeased surprise
Hell's doors shall close and her empire shall cease
Then man with brother man shall linke'd be
By silver links of inborn sympathy
And all by sweet devotion's links to God,
Then heaven will no more be a mystery.
No longer joy from seeking hearts shall flee.
The time will come which God-men will applaud.

Great Thoughts.

Life to be rich and fertile must be reinforced with friendship. It is the sap that preserves from blight and withering ; it is the sunshine that beckons on the blossoming and fruitage ; it is the starlight dew that perfumes life with sweetness and besprinkles it with splendour ; it is the music-tide that sweeps the soul, scattering treasures ; it is the victorious and blessed leader of integrity's forlorn hope ; it is the potent alchemy that transmutes failure into success ; it is the hidden manna that nourishes when all other sustenance fails ; it is the voice that speaks to hopes all dead, "Because I live, ye shall live also." For the loftiest friendships have no commercial element in them : they are founded on disinterestedness and sacrifices. They neither expect nor desire a return for gift or service. Amid the tireless breaking of the billows on the shores of experience, there is no surer anchorage than a friendship that "beareth all things, believeth all things, hopeth all things."

Look upward where the prize is ; the sight of the prize increaseth the determiation of the will ; this hope suffereth not to toil or distress ; it maketh the distance appear short. And what is this prize ? No palm branch ; but what ? The kingdom of heaven, everlasting rest, glory, together with Christ, the promised inheritance, glorified brotherhood, and ten thousand other blessed things. It is impossible to describe the beauty of that prize ; he who that it alone knoweth it, and he who is about to receive it. It is not of gold, it is not of jewels ; it is far more precious. Gold is mire in comparison with it, pearly stones are mere bricks in contrast with its beauty. If thou hast this, and takest thy departue to heaven, thou wilt be able to walk there with great honour ; the angels will reverence thee when thou bearest this prize ; with much confidence will thou approach them all.

Ingratitude is a nail, which, driven into the tree of courtesy, causes it to wither ; it is a broken channel by which the foundations of the affections are undermined ; and a lump of soot, which falling into the dish of friendship, destroys its scent and flavour.

Events of the Week.

To restore Paris to her pre-war municipal level a loan of 1,800,000,000 francs is soon to be floated. It will be a record for France. The terms proposed are the issue of 500-franc bonds in the neighbourhood of 480 francs at 575 interest: Annual lottery premiums are to be drawn for by the holders, rising in value from 5,000 to 1,000,000 francs, thus giving an average of 3 percent additional interest. The loan will be pledged on the public works, for which provision is made. The charges to be placed on the proceeds of the loan include 305,000,000 frs. for restoration of municipal material, 330,000,000 frs. for cheap dwellings, 25,000,000 frs. for new baths, 450,000,000 frs. for road repairs, and 30,000,000 frs. for the fight against cancer and consumption, mainly by destruction of slums. Four hundred thousand francs are to be set aside for a grant to the Institute of Civic Science. The loan is repayable over a period of 60 years.

***

Is modern democracy all a success or is talk of democracy all so much camouflage? In his recent book *Problems of a New World*, Mr. Hobson takes a pessimistic view of modern "democracy." He says: "Historians and politicians alike have deceived themselves by a grave overvaluation of mere electoral machinery. Neither by the popularisation of the franchise nor by the less formal operation of public opinion has the reality of democratic movement been secured. . . The governing few still pump down their will through the organs of public opinion upon the electorate to draw it up again with the formal endorsement of an unreal general will or consent of the governed." If this is so in England, how much more so is this in India where even the outward form of democracy is unreal ?

***

Dean Inge in a recent address dwelt on the peril to the white races. The danger, as the last war amply proved, was that the Asiatic races would outwork, underlive, and eventually exterminate the whites. The European labourer is fast becoming a type of man without a survival value and his chief strength at present lies in the policy of protection in its extremest form and the prohibition of immigration. In the last resort, that protection rests—strangely enough—on war. As Dean Inge puts it, "the abolition of war and the establishment of a League of Nations would seal the doom of the white labourer." If the barrier of war was removed, Asia, economically more strong, would soon become industrialised. And once Asia begins, wealth would be so abundant in Asia that her Governments would be able to maintain fleets and armies and to exact reparation for any transgression of international law by the whites. There will be of course labour difficulties in Asia parallel to those of Europe, but Asiatic wages will not rise sufficiently to prevent Asiatic merchants from capturing all our markets if we went on as we are going. The conclusion of Dean Inge based on a study of the Asiatic races, is that there is no truth in the assumption that the supremacy of the Asiatic would be a retrograde step in the history of the world. Intellectually and physically, the Asiatic is the European's equal: morally the Asiatic is also the European's equal, except perhaps for his callousness about bearing and inflicting suffering. One result of Asiatic influence on Europe will be to force on the European "a general simplification of life which would give us our social freedom." Incidentally referring to the caste system, the Dean considers it to possess a higher survival value than democracy "which pulverised society into individuals and collected them again in mobs" or socialism "which in its present form desired to keep the whole population as nearly as possible on the same level."

***

The *Manchester Guardian* thinks that by way of securing reparation for their damaged countries the Allied leaders have only managed hitherto to dislocate their trade, and it is not by a haughty aloofness that they can mend matters. Some useful hints may be taken from the resolutions adopted by the International Labour Conference on Reparation which met last w ek in Amsterdam. They recall that disagreement between Germany and the Allies exists, in the main on two points; (1) the value of the payments already made by Germany, in kind, on account of the instalment of £ 1,000,000,000 due by April 30; and (2) the total amount of the indemnity to be paid by her. On both points, therefore, the disagreement is on a question of fact. The Amsterdam resolutions suggest the obvious and statesmanlike way out in urging that "disagreement on such things should "be referred for settlement to an expert commission appointed by the League of Nations or other authority aceeptable to both sides."

***

Dr. Rabindranath Tagore, in a lecture on the meeting of the East and the West, said God's choice had fallen upon the knights errant of the West for the service of the present age, but the West would destroy the world unless she used her power for a great creation of man. The mission of Western humanity was to be the teacher of the world, to use her science to liberate human souls from the dark dungeon of matter, but the dominant collective idea of the West was ready to enslave individuals, to emasculate entire races of men to the uttermost point of helplessness; it was wanting in the spiritual power to blend and harmonise; it lacked the sense of the personality of man. If the East were to gain anything from the presence of Western people it must be from their humanity. The East must find her own balance in science, the magnificent gift that the West could bring her. The great Powers of the world, said Dr. Tagore, were seeking peace, not by curbing their greed or by giving up their positions of exclusive advantage unjustly acquired, bnt by concentrating their forces for mutual security. While the West was busy with its building of a machine-made peace it would continue to nourish with its iniquites the underground forces of earthquake in the Eastern continent. Peace could only come by the realisation of the great unity spiritual of man.

***

Details of the preliminary agreement concluded in London in March between Count Sforza, the Italian Minister for Foreign Affairs, and Bekir Sami Bey, the chief of the Turkish Nationalist Delegation, with a view to ecnomic co-operation between the Rome and Angora Governments are given in a message to the "Temps," says Reuter. Italy is given priority with regard to economic concessions in various Sanjaks in Adalia, and part of Afiun Kara Hissar. It contemplates the participation of Turkish capital in these enterprises to the extent of as much as 50 per cent. The Italian Government undertakes to support all claims of the Turkish Delegation relative to the Peace Treaty, notably with regard to the restitution of Thrace and Smyrna. The terms of the agreement, adds the message, will come into force immediately after the conclusion of a peace which shall ensure Turkey an independent existence and which shall be accepted by her.

***

The Paris correspondent of the *Manchester Guardian* writes to that journal that Mr. Wilson is reported to have said, regarding the island of Yap, that the gift to Japan of this cable junction was concealed from him, the Important document being mixed with others in a huge dossier presented to him to sign on May 7, 1918., "Pertinax" is happy to state that the Quai d' Orsay has opened to him part of the *proces verbal* of the meetings of that to time refute his old *bete noire*, Mr. Wilson. From this discreet breach of confidence it would appear that President Wilson and Mr. Lansing asked for the internationalisation of the Island on April 26, 1918, and on April 30, Mr. Wilson again demanded the same thing. It was decided momentarily that the Allies should hold the cable rights in common. On May 6 and 7 Mr. Wilson agreed that the "Japanese could receive the mandate for certain Pacific islands situated north of the Equator." This on the motion of Mr. Lloyd George. The following day was published the announcement that the mandate for the Pacific islands north of the Equator was to be given to Japan. Mr. Wilson, although frequently intervening in the discussion, had not said a word about Yap. Does this text, carefully studied, disprove Mr. Wilson's view that the matter had been concealed from him ?

The Hindu Message

Mr. Gandhi and the Viceroy.

Mr. Gandhi has had a long and patient interview with the new Viceroy Lord Reading and the result of the interview in the words of Mr. Gandhi himself "might be called both successful and unsuccessful". This is rather a very vague result. But what more could be expected ? As acknowledged by the Mahatmaji himself the Viceroy gave him a long patient and kind hearing, but he could not say anything either one way or the other, about the success of this interview. He placed before the Viceroy what his party stood for and the Viceroy, in his turn, dilated on the difficulties confronting the administration. This is exactly what we expected to happen. When one is a free lance with public opinion in a tolerant, uncritical and expectant mood, there are no obstacles to going ahead immediately and at full steam, but when the weight of responsibility falls on their shoulders, there comes an administration mentality, reluctant of radical changes and on the defensive. As Mr. H. A. Gibbons so pithily puts it "when the outs become the in they do not find most of the "crying evils" they talked about a few months before. Knowledge, caution, and sense of responsibility, the high priestesses of the *media via*, preside over cabinet meetings and departmental conferences, cooling the pre-elction ardour to adopt policies different from those of the predecessors." In fact politicians would not be politicians if they had an uncompromising mentality in the matter of policies and methods. It has always been that way. It is foolish to criticise an inevitable reaction of human nature. And why should one ? Those entrusted with responsibilities ought to make haste slowly. Hence we cannot naturally expect Lord Reading to make any sweeping promise of a complete reversal of the policy of his predecessor. Nor could we expect the Mahatmaji, knowing as we do his earnestness and sincerety, to in any way compromise his position. He stands now as the accredited leader of the whole of India, voicing forth the insistant demand of the millions of India for swaraj and it is doubtful if even he could go back in the least upon this demand for swarajya as approved by the Indian National Congress. If he does, he would not only be false to himself but would also lose his following as is clearly evidenced by the speech of Lala Lajput Rai at Simla. The Lala said that no Gandhi-Reading Compromise would be acceptable unless it conceded the principles for which non-co-operation stood. He further emphatically declared that the country would not follow Mr. Gandhi if he did not stand for swarajya. Thus Mr. Gandhi, as the leader of the people who have been fully roused up to a sense of their self-respect and whose slave-mentality has been to a great extent wiped out and who as a result of nearly two centuries of enlightened British Rule have awakened to a sense of freedom, has met Lord Reading who is weighed down with the responsibilities of administration and who nevertheless is eager to hold the scales of Justice even. The result is, each party has no doubt fully apprised the other of his view-point, and we may naturally expect that future course of events will be shaped in accordance with this free exchange of views and to the benefit of India as a whole. Meanwhile to indulge in mutual recriminations and abuse as the *Madras Mail* and *the Hindu* are doing is not only not edifying but also not conducive to healthy journalism. To abuse Mahatma Gandhi whom several people worship as a divinity, as a traitor and to speak of the Viceroy's interview with him as "trafficking with traritors" as the *Madras Mail* does is to say the least quite vulgar and most disgusting. But the Hindu need not have retorted. Nobody would take the Madras Mail seriously. It would certainly be treated with the contempt it so richly deserves. As the *Hindu* itself says even "men like Sir V. Chirol and Mr. Landon who certainly have no particular affection for Mr. Gandhi and papers like *the Times of India, Englishman and Statesman* who believe that his course is a fatal one, nay crusted officials, have testified to his personal immaculateness ?" Such being the case any abuse of him as a traitor, a hypocrite, a betrayer of his country's happiness, unfit for the companionship of sensible men etc., is sure to redound on the sanity of the Journal that makes such scurrilous attacks. We consider these as beneath notice. The Hindu we regret to say has given undue importance to these scandalous libels and has undeservedly spread them far and wide. Leaving

aside these vituperative attacks, we may assure our readers that we look forward to nothing but good from this momentous interview between Mahatma Gandhi and Lord Reading.

Mesopotamia.

By S. P. Thiaga Rajan.

The future of Mesopotamia can never be otherwise than a matter of supreme interest to us of this country; whereas the immediate present in that land has been the subject of some caustic comments in our Press recently, owing to the evident bad treatment of the Indians whom the fortune of war had recently taken there. Apart from this very minor matter, this country and our people can never forswear their very vital interest in the future of a land which contains Kerbela, Najaf and Kazimain, shrines that the Moslem turns to with the same reverence as Hindus turn to Sri Kasi or Badrinath. The perpetuation in Iraq of alien domination, be it European or other, of any sort of government not founded on the signified assent of the people, may have consequences on our Indian struggle for Svaraj. We have seen various solutions of the problem; but all of them proceed on the assumption that the opinion of the people really does not matter. The Khilafatists in this country are anxious to restore the overlordship of the Turk. The volatile Mr. Churchill wants to perpetuate British rule; for, in spite of all tall talk about the erection of an independent Arab state, that is what Mr. Churchill's concrete proposal amounts to. We are confirmed in this opinion when we see the circumstances attending the removal of Syed Talib Pasha, Minister of the Interior, from office and the country alike. We understand that a Provisional government has been formed and that they have appealed to Mustapha Kamal to lend them a helping hand. The details to hand are meagre; but it is just possible that now that Greece has been vanquished, Kamal may turn his attention for a space to Iraq. There are combustible elements enough, at least in Mosul vilayet and in Kurdistan over both of which Britain holds no more than a nominal sway. And political adventurers in the Peninsula, probably wearied of the wandering Bedouin and his countless host, are casting wistful glances north on the imaginary crown of more comfortable Iraq, and are not altogether without reliance on French and British support, whatever either may be worth for the moment. Meanwhile, the British public are being regaled by stories of tribal jealousy—which renders the civilising presence of Great Britain necessary—from the picturesque pen of Mr. Percival Landon on the one side, with the London *Times* for once speaking with a surefooted perception of all the forces involved; and Sir Arnold Wilson has been pressing with all the assumption of omniscience of the man who "has been there and knows" the necessity of having a firm grip on Mesopotamia. On the present position of this extremely fortunate individual, it is high time India interested herself—but that will wait for another occasion.

A word on the position of Indians in that country will not be out of place and in fact seems to be called for by the publication of certain correspondence recently in a section of our Press. It is clear that the Arabs have no objection to us either on the score of race or of religion; for, as I have once said in these pages, there are more than 3 or 4 thousand Indians settled long before the war in and around Kerbela, Najaf and even Baghdad. It has been my fortune to have moved rather intimately with the townspeople, and know and talk to many men well worth knowing and talking to—including a curious individual, a Devil-worshipper as he told me, who took three British officers in disguise behind the Turkish lines from Samarrah to Mosul and whom I first met at a marriage party where were present a score of British officers as well. And I have nowhere found any desire to humiliate us or treat us with wanton cruelty. The Arab on the other hand has many of the virtues of a fine, martial race which is not yet dead to instincts of freedom. A feeling of resentment no doubt prevails, and justly too, among the tribesmen out of the cities at our lending ourselves to help in their enslavement. It is hard indeed for people like us whose history for some centuries past has been a stroy of revolution in our political fortunes and of degradation in our social and spiritual ideals to understand that what looks like wanton cruelty may after all be due to a sensitive spirit, galling at the checks imposed on its freedom by the British masters of the land—a task in which we are supposed to play an ignominious part. As for cruel and unjust treatment at the hands of the British, I fear the complaint is too well grounded in fact—though even here some of us have nothing but happy memories. Yet there is no doubt that Indians, increasingly of late years, are being subjected by the British to humiliating treatment such as pourtrayed in a long letter to some Indian leaders and published in a recent issue of *Young India*. Well, as I have just said, this is but a minor matter; for the remedy for this state of things lies with us almost wholly. I referred to it only to dispel possible misconceptions about the Arab's real attitude towards us, as a race.

Anyone who had anything to do with the civil or military administration of the occupied territories will clearly discern its intolerable character. A top-heavy administration has been created, out of all proportion to the resources of the country: and the result has been extremely heavy taxation. Hand in hand goes forcible disarmament. The Turk, whatever his faults and despite even occasional orgies of bloodshed, left the country uninterfered almost in its internal economy. The outside world has never really heard all that has been going on in that country; otherwise it would readily be seen how shadowy is the British hold on the country. Not merely that the foreigner is not wanted at all; and the British are looked upon as interlopers and usurpers who under cover of lying promises, have decided to convert the land into a Dependency. And the apprehension is well founded. One has only to look into the secret archives of the Civil Commissioner's office in Baghdad. To give the reader a single instance, every process in the growth and manufacture of cotton has been prohibited in that country in the interest of a pack of English capitalists interested in cotton production, some of whom do sail under the flag of the Board of Trade. Nor is Turkish overlordship the only solution of the problem. I am convinced that will never be an acceptable solution in the eyes of Iraq, for some of those reasons I hinted at in these pages some months ago. The Turk, so far as one can judge, has shown himself incapable of the arts of peace; and the handing Iraq back to him will

be doing incalculable injustice to a fine-mettled race and give them over to the doubtful mercy of warring tribesmen. For outside some of the big Municipalities, Turkish rule was never other than the shadow of smoke: and all that they seemed to have cared for under the old regime was the effective management of the Sultan's vast private properties, including a magnificent assemblage of river-craft.

Emir Feisul and his European protaganists are labouring under a fond delusion if they think he will be an acceptable person for the crown of Mesopotamia. It may suit the interest of European filibusterers to have a dummy on the newly-to-be erected throne of Iraq. I can understand it is a way out of many seemingly insuperable difficulties both of statesmanship and of administration. Its only difficulty is that you have got to deal with a high-strung and sensitive race, who can further make their opinions felt in a not altogether pleasant manner. What the Arab wants is to be let alone: and I do not think it is altogether beyond the combined statesmanship of the various races who have now been brought together in that part of the world to grant the Arabs the right to rule themselves, independent of king or overlord and at the same time preserve to Turkey her just rights over the holy places as the Khalifa of Islam. If the Khilafatists in this country would turn their attention to this aspect of the case, in view of the number of non-Moslem residents in Iraq, they would be helping to solve the awful *impasse* that the British are straight heading to in Mesopotamia. Otherwise it is easy to presume what might happen. There would be grave discontent and trouble, which will open the way for the realisation of his ambitions to that astute man at the head of the Gulf, whose character sketch was drawn by me some time back in the columns of the *Independent* of Allahabad. Politician, ruler and raider, Abdul Aziz ibn Sa'ad illustrates a historic type only too common in hard-bitten Arabia. And he, I doubt not, as he receives month by month the British subsidy, must be rubbing his hands in glee as he contemplates the future in Mesopotamia with Emir Feisul as the British nominee and tool. And should confusion overtake Iraq, that future can have only one result: to plant Ibn Sa'ad tight in the saddle whence neither foreign foe nor internal rebels could dislodge him.

Regarding ex-king Karl's escapade a Paris Socialist Journal writes:—We have continually denounced the complicity of the Entente with the fallen dynasties. The French missions made a pact at Pest with the Royalists who wished to re-establish the Hapsburgs, and at Munich with the Clericals, who plotted the restoration of the Wittelsbach line. Kurt Eisner, in Bavaria, and Bela Kun, in Hungary, were fought from hatred of the working-class revolution, from capitalist greed, from consideration for dynastic legitimism, for our diplomacy is as legitimist as it is counter-revolutionary ...When Karl declares that he has the support of France, is it certain that he is lying?

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(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA VI.

(*continued,*)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

The Yogi is superior to the ascetics; he is superior to the men of shastraic study; he is superior to the performers of Vedic acts; therfore, be thou a Yogi, O Arjuna!

Notes

1. This verse has caused a flutter in some quarters as a yogi has been exalted here over all others. But the verse marks the culmination of one portion of a synthetic doctrine. The mind disciplines by पुण्यकर्म becomes fit for Karma Yoga. In chapters II to V Karma Yoga Yoga was belanded and Arjuna was ordered in Chapter III. V. 19 to perform it as it will lead to the Supreme. In chapter VI we are led to the yoga of meditation which is the fruit of Karma Yoga.

2. In this verse Raja Yoga is belanded and Arjuna is asked to perform yoga. How could he fight and do yoga at the same time? This injunction draws his attention to two planes of effort. Later on he is going to be taught bhakthi and jnana which are the fruitage of yoga and he is going to be enjoined to practice them Each higher injunction presupposes a previous lower attainment followed by probation for the higher realisation. It presuproses also that the next lower injunction will not be given up but will be kept up for Loka Sangraha.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥

Among all the yogis, he who, with his mind merged in Me and full of faith worships Me, is considered by me as the highest.

Notes

1. Here the Lord has hinted the inner shrine into which the second gate—the gate of Yoga—opens.

2. मां—This word is the occasion for a magnificent prose lyric descriptive of Bhagawan in Sri Ramanujacharya's Bhashya on this verse.

3. This verse is the सूत्रस्थानीय for the elaborate description of तत्पदार्थ in the next group (षट्कं) of six cantos.

(*conclusion.*)

1. This chapter is mainly devoted to the exposition of the yoga of meditation (Raja Yoga). Sri Madhusoodana thus beautifully sums up the teachings of this chapter:

तदनेनाध्यायेन कर्मयोगस्य बुद्धिशुद्धिहेतोर्मर्यादा दर्शयता, ततश्च कृतसर्वकर्मसन्यासस्य साङ्गं योगं विवृण्वता मनोनिग्रहोपायं चाक्षेपनिरासपूर्वमुपदिशता, योगभ्रष्टस्य पुरुषार्थशून्यताशङ्कां च शिथिलयता, कर्मकाण्ड त्वंपदार्थनिरूपणं च समापितम्। अतःपरं श्रद्धावान्भजते यो मामिति सूत्रितं भक्तियोगं भजनीयं च भगवन्तं वासुदेवं तत्पदार्थं निरूपयितुं अग्रिमाध्यायषट्कमारभ्यते इति शिवम्।

2. The Gitartha Sangraba thus sums up this chapter:—

योगाभ्यासविधिर्योगी चलधी योगसाधनम् ।

योगसिद्धिः स्वयोगस्य पारम्यं षष्ठ उच्यते ॥

3. According to Sri Ramanujacharya this chapter teaches us the method of yoga which leads us to the realisation of the Atman (Jeeva). Such a man of realisation will, then, through Bhaktbi reach Narayana.

4. We can well see how this chapter gives us the truth that the yoga of meditation is the fulfilment of Karma Yoga and is the *Sadhana* of *Bhakti* and *Jnana*.

The *Second Step* in the Vedanta.

"Thing" One with the "Supreme."

By R. Krishnaswamy Aiyar, M A., B.L.

Characteristics of a thing.

1. In the foregoing pages I have stated that the characteristics of a thing are to be, to be known, and to be enjoyed. The latter two characteristics may for our present purpose be more conveniently described as the power of producing knowledge and the power of giving enjoyment, thereby giving them a positively active form instead of describing them as mere passive attributes. It will be clear that in doing so we are not clothing the thing with any fresh characteristics but only looking upon it from a different standpoint. Instead of saying that I see this table, I will now say that this table comes under my vision. Instead of saying that I like sweets, I will now say that the sweets give me pleasure. That is, the passivity is transferred from the thing to the person. It is more convenient to have it so for our present purpose as we are not now considering the person as he is, and if we refer to him it is only because he is acted upon by things.

Difficulty of Detachment.

2. At the end of the first step, by realising the absolute distinction between "person" and "thing", we were able to perceive as a matter of direct experience that the *I* in us was a person and every other entity which can be designated by the word *this* इदम् was a thing. And in arriving at such a realisation we had to strip a jewel of all its attributes, of its desirability and the like, and finally even of its jewel-ness so that we might realise in it a mere thing. It will now be seen that to the aspirant who has passed the first step every object in the world will be a mere thing having no sort of relation to him as long as he is able to keep up the realisation of the distinction before him, but which may at any time exercise its potential power of generating cognition or enjoyment in him, if he is a little careless. His position will be, say, like that of myself if I were to be suddenly transported to the thickest market square in New York. I will be a perfect stranger to every one there and I can have no sort of relationship with any. But, for aught I know, each one of them may be a potential benefactor or a potential pickpocket. If I am weak enough to engage myself in the slightest conversation with either, my relationship with him will become cordial or just the reverse as the case may be. In either case I must bid farewell to my first sense of absolute aloofness and unrelatedness. So difficult is the position of the aspirant who seeks to retain his aloofness even while in the midst of things. Difficult or not, the aspirant has to pass this stage at some time or other before he can realise his final goal.

Distinctness analysed.

3. Before I mention the various methods by which he can do it, it will be useful to consider some preliminary questions. I said that the aspirant has now reached a stage when every object external to himself will appear as a mere thing. But to him there will be as many mere things as there are objects in the universe. That is, the universe will seem to him a collection of innumerable distinct things having relation with one another, though unrelated to himself, the person. But if you ask him what it is that makes one thing distinct from another, he cannot logically reply that one is a mango while the other is a diamond, for by our hypothesis he has passed beyond the stage of such differentiations and has come to realise them only as mere things. He may say that the distinctness is due to the several things occupying several spaces, or existing at several times. If he does so, he will be only adding to the attributes of a mere thing the attribute of occupying a particular place or existing at a particular time, thereby importing into the definition of a thing two extraneous notions, *viz.*, those of time and space, which are really dependent more on himself than on the things themselves. (I will be digressing far away from the subject on hand if I begin now to describe the true nature of the two conceptions of time and space. It will be sufficient, I think, to mention that they do not form any essential attribute either of a person or of a thing but arise only when there is a non-perception of the distinction between a person and a thing bringing up in the rear its several notional consequences). The logical aspirant therefore should say that a thing is distinct from another because each thing has inherent in itself a distinctness from every other thing; in short, the two are distinct because they *are* distinct. Thus according to the logician there are two elements in everything:-one which characterises it as a thing, and the other which distinguishes it from every other thing. The former it shares with every other thing; the latter is exclusively its own. For example, if we consider a particular cow, the logician says that the conception of the cow is made up of two elements, "cowness" which is found in all cows including the particular one now before us and "particularity" which appertains to it alone. The former is technically called सामान्य or "class", the latter विशेष or "distinctness."

No distinctness in the essence.

4. The Adwaitin, however, is more logical than the logician. He refuses to recognise such an analysis as he says that if you strip the cow of the colour, shape *etc.*, of its horns and other external characteristics there will be nothing remaining which will distinguish it from any other cow. In other words, what makes a particular cow distinct from another is not anything inherent in the essential nature of the cow itself; the distinction perceived is due only to differences in the external attributes which do not form the essence of the cow. The विशेष or distinctness is not in the essence but only in the attributes. Again the conception of cow-ness cannot be had separately from that of a particular cow. It is wrong therefore to characterise cow-ness as only one of the elements which

constitute the essence of a particular cow. In fact, it is the only element which makes it a cow. There is therefore no meaning in trying to make out a concept called cow-ness as distinct from concrete conceptions of cows. The Adwaitin therefore brushes aside this artificial analysis into सामान्य and विशेष and boldly proclaims that there can be really no difference between one thing and another if both are reduced to mere things by the process described already. He proceeds still further and says that there is really only one thing which appears split up into several things owing to several extraneous causes. To him, the whole category of what we call things is not really a category but a single entity appearing as many. The single Thing must necessarily have for its essential characteristics the three essentials of a thing *viz.*, Existence, Power of producing knowledge, Power of giving happiness. As the Adwaitin's conception of this Thing transcends all limitation which will make it appear as many, this supreme Thing is conceived of as having these three characteristics also unqualified by any kind of limitation. The Vedantin is confirmed in his conception of such a transcendent Thing by the divine teachings of the Srutis in passages like सर्वं खल्विदं ब्रह्म नेह नानास्ति किंचन । "All this is verily Brahman". "There is not the slightest severality here".

SOME PROBLEMS.

5. I have mentioned that the essential characteristics of this Supreme Thing are to be, to shine and to please, untrammelled by any limitation. The question remains, what is the necessity for this Supreme Thing to submit itself to limitation so that it may appear as several distinct things? And what is the process by which this limitation is brought about? What is again the nature of this limitation itself?

It will be necessary to remember that we are considering now the second step towards the realisation of the Ultimate Truth this step being the realisation of the identity of the particular Thing with the Supreme Thing. We set aside therefore the realising aspirant as an entity independent of the thing, and we are considering only the experience of that on-looker. He retains his own persistent individuality and it is he that seeks to cognise the transcendent Thing which comprehends and is above all particular things. We have therefore to see if that transcendent Thing can be the object of his knowledge or enjoyment if it persists in retaining its essential characteristics which are beyond all limitations. We will have also to see if the person can cognise or enjoy that transcendent Thing even *as it is*.

WHAT IS CREATION OF THE UNIVERSE?

6. I have already shown that a person by himself is perfect, and if any desire seems to arise in him he is for the moment confusedly mistaken for an imperfect entity. So, if we want to conceive of the person as desiring to know or enjoy the Supreme Thing and as engaging himself in the process of knowing or enjoying the same, we have to take it that the person so desiring and acting is not the person, pure and simple, but one identified with an impure encasement. Again, if we want to conceive of the Supreme Thing as an *object* of knowledge or enjoyment, we must clothe it with sufficient attributes which will make it possible for the imperfect person to cognise or enjoy it. These attributes are as various and innumerable as are the varieties and degrees of imperfection in the person. The process of obscuration of the Supreme Thing by degrees of imperfection and limitation due to the attributes superimposed on it by the degrees of imperfection and limitation in the cognising and enjoying person is familiarly known as the Creation of the Universe. A consideration of that process will be incidentally necessary for understanding the practical steps taught in the Vedanta for getting rid of the perception of differentiation in the Universe.

THERE CAN BE NO WHEN OR HOW OF CREATION.

7. As the first seed of differentiation in the Supreme Thing is coeval with the first seed of imperfection in the perceiving and enjoying person, it will be futile to discuss the exact date when the differentiation began. A conception of the beginning of Creation, as is the conception of time itself, is possible only for the imperfect person. To be able to witness the actual beginning of Creation, the witnessing person must have been existing even from before that beginning. But, as we have seen, the person existing at that time must be a perfect person, for the imperfect person's existence is synchronous only with that of the imperfect thing. The only person therefore that can witness a creation actually taking place is a perfect person, but by the very reason of his own perfectness he cannot witness the creation, for the creation cannot arise so long as he remains perfect. It will therefore be only mere waste of energy if we should attempt to answer the question:- *When* was the Universe Created, or in other words, *when* did the Supreme Thing first become subject to limitation or imperfection?

The same reason will show the futility of trying to discuss the similar problem:—*How* did the Supreme Thing submit itself to differentiation? For, we cannot conceive of a possible witness to that process. The perfect person sees no differentiation and cannot therefore perceive any process of differentiation; the imperfect person cannot also perceive that process as he himself did not exist before that process.

The Adwaitin therefore does not trouble himself with the when, why or how of the Universe-creation, and if he touches upon these topics he does so not with the object of solving these insoluble problems but only in order to persuade the imperfect person to conceive of the possibility of a Transcendent Thing which is free from limitations of any sort. On another occasion I referred to the instance of a person mistaking a pillar for a thief. To the knowing person it is a pillar, to the mistaken one it is a thief. Can you tell me, *when* did the pillar *become* a thief? To the knowing man, never; to the mistaken man, also never, for to him it has always been a thief. So with the Supreme Thing. To the perfect person, the Supreme Thing is always free from differentiation and the idea of creation will be meaningless to him; to the imperfect person, the Supreme Thing has been subject to limitation always and there cannot have been a creation even from his standpoint. The Adwaitin calls the principle of differentiation "Maya". To the perfect person Maya does not exist; to the imperfect one it always exists. In other words, to the perfect person the differentiated Universe does not exist; to the imperfect the universe is beginningless. The same

answers will have to be given to the question of why. Again, can you tell me *how* did the pillar become a thief; To the knowing person this question will be meaningless as in his view the pillar remains a pillar and has not become a thief. The mistaken person also cannot explain the process, for he did not perceive a pillar slowly transforming itself into a thief; the thief was seen the instant the perceiver was subject to the mistake.

TRUE WORTH AND MEANING OF CREATION-TEXTS.

8. But habituated as we are to discuss the when and the how of things, we require an explanation of the when and the how of the first seed of differentiation itself in the Supreme Thing; otherwise we are unable to grasp it as a positive conception. As I have said, these problems do not trouble the perfect person who sees no differentiation in the Supreme Thing. To the imperfect person's "when" the Adwaitin answers that the differentiation (Maya) is beginningless (अनादि). To his "why", the Adwaitin answers "Because of *your* imperfectness (आवद्या)". To his "how", he confesses "I cannot explain" (अनिर्वचनीया). If the pupil is unable to at once catch the significance of even these tea the Adwaitin teacher stoops lower down from his standpoint and begins to talk of a *time* when the universe was not and *how* it was created, with a view to finally convince the pupil of the higher truth of the former teachings. To take again, our now familiar example, if I see a thief in a pillar, a friend of mine may tell me of a time when I did not see the thief in the pillar with a view to make me believe that I may be under a mistake and finally make me realise that there is really no thief but only a pillar. Again, he may tell me "You actually see only a tall object before you. To make you afraid, the tall object slowly emerged out of the darkness and in doing so it first bacame possessed of two legs, then of two hands, then of a whole human frame and then finally put on even a threatening aspect. Will you kindly go near the thief? I promise you he will not injure you. Will you then analyse his appearances? Having got near, do you not think that the threatening aspect is slowly disappearing? Approach still further. Do you not find that the limbs are beginning to less and less resemble the ordinary limbs of a thief?" While my friend will be slowly taking me on to a realisation of the pillar itself and the disappearance of the thief from the pillar, I may ask him "I actually see a thief before me. But you tell me that it is not really a thief. I am willing to take your word, but I shall thank you to explain to me the true nature of the thief that I do see." He will have to reply "I cannot deny that you *do see* him. He is not therefore non-existent. But the truth is that there is no thief. He is not therefore existent. The thief that you do see is therefore neither non-existent nor existent (सदसद्विलक्षण). How you came to see the thief may be explained thus: What is actually before you is a pillar, not a thief. First, the true nature of the pillar was obscured (in तमस् or माया) and it appeared merely as a tall object. It becameendowed with human limbs afterwards until finally a thief was actually created out of it."

So with the universe. The Supreme Thing transcending all limitations allowed as it were, its true nature of transcendence to be obscured, and it became possible to predicate of it the qualities of limitation. The Supreme Thing may now be said to have this power of limiting itself. This power is called 'Maya'. The imperfect person while actually engaged in the process of knowing or enjoying, will be found identifying himself with his instruments of knowledge or enjoyment, viz., the mind and the senses (during the waking state) or the mind alone (during thinking or in dreams). The Supreme Thing therefore, to be capable of perception or enjoyment by the imperfect man, must exercise its power of limitation and become fit for grasping by the mind and the senses. The highest conceptions that the mind can grasp are abstract qualities like nobility, goodness and so on. The senses cannot grasp such abstract qualities, but can only have impressions of external attributes indicative of such qualities in the basic entity. For the Supreme Thing therefore to become the object of the mind and the senses, the limitation has to take the shape of a particular quality and a particular sensuous form. The Vedanta thus speaks of Name and Form as the limitations of the Supreme Thing. The variety of the things in the Universe is due to the differentiation brought about in the Supreme Thing by the superimposition of Names and Forms, the nature and the multiplicity of differentiations depending upon the nature and the multiplicity of the imperfectness in the perceiving person. The Supreme Thing conceived of as the object of the sense of hearing becomes Akasha (this is untranslatable) which is the primal element of space and whose particular function is transmission of Sounds (The modern day scientific theory about the medium of such transmission is incorrect); as the object of the sense of touch it becomes Vayu or Gas; as the object of the sense of vision it becomes Tejas or Light; as the object of the sense of taste, it becomes Ap or Fluid; as the object of the sense of smell it becomes Prithvi or Solid. As the result of the mixture of these primitive differentiations in varying proportions according to the method called Pancheekaranam this concrete universe is born. These terms Akasha, Vayu, Tejas, Ap and Prithvi are sometimes wrongly and misleadingly translated as ether, air, fire, water and earth.

HOW TO GET OVER DISTINCTNESS?

9. Having thus in a way tried to understand how the Supreme Thing, the One Undifferentiated Entity, came to be perceived and enjoyed by the imperfect person as split up into several distinct things, our next endeavour should be to ascertain the process by which these several distinct things themselves may be perceived and enjoyed as one with the Transcendent Thing. I need not say that the process must be exactly in the direction opposite to that of creation. By this process you must be enabled to reduce gradually the variety of differentiations perceived until finally all differentiations disappear. That is, you must learn to discard the variety of Names and Forms in the attempt to find out the Essence that underlies all of them. But that is as easy to do as the discarding of the mind and the senses. The Vedanta therefore tackles this in a practical manner and prescribes more than one method which the aspirant is left to choose from according to his qualifications and tendencies.

THE DIRECT METHOD OF JNANA.

10. The straightest and most logical method

is certainly that which asks the aspirant to analyse the thing before him, realise that its name and form are but unessential attributes, and finally realise its essence which is beyond name and form, absolutely unconditioned and boundless, and therefore one with the Supreme Thing. This is the path of Jnana, the most difficult of the paths, for it requires an amount of detachment and power of discrimination which is the privilege of only a few aspirants to possess.

THE INDIRECT METHOD OF UPASANA.

11. The other method, which is that of Upasana or devotion, is simpler though not so direct. Suppose I touch a table with all the finger-ends of my hand. An ant crawling on the table will encounter five distinct obstructions. It will see five distinct things and be held back by the same five distinct things. If we credit the ant with the capacity for reasoning analysis, it will realise that each one of these five distinct things has many characteristics in common, *e. g.* temperature and the like. The ant may be persuaded to admit that these common attributes are found in all the distinct things probably because of the things being related to or forming parts of a higher thing beyond the ant's present power of comprehension. Once this idea of the possibility of the thing before it being an aspect of a higher thing enters the mind of the ant, the ant will be filled with the ambition to know the higher thing. But it cannot know it as at present situated except as an inferential possibility. We must therefore persuade it to cling firmly to *one* of these distinct things and ascend up that thing, the finger, till it actually realises the higher common thing, the hand. Once the ant gets upon the hand it will cease to wonder at the five distinct fingers which obstructed it, as it will have realised then their oneness with the hand, though they were distinct from each other.

(*To be continued*)

Literary and Educational.

The Evils of Machinery.

By G. Harischandra Row

In western countries machinery is put to various uses: The manufacture of cloth, the preparation of manure, the construction of buildings, and the destruction of cities and citadels, men and animals, are all effected by machines. All the greatness of Europe and America is, according to some of our materialistic reformers, due to steam and electricity, to coal and iron, to the artificial hand rather than the natural; and India must, if she is to live and prosper, give up her antiquated methods and implements in preference to those adopted by the exalted nations of the occidental world. But machinery is certainly not the cause of the bright, though it is mostly responsible for the dark side of western civilization; for its merits had existed even before the steam engine was invented or the power of electricity discovered, and those merits, further, had been common to the civilization of almost all ancient nations on the globe. There is no use arguing with those reformers, owls in human form, to whom what is dark is bright; they are bent upon bringing about in India exactly those conditions that have caused this strange effulgence; we are concerned with those who recognize the general or human—not the inhuman or unhuman—standard of brightness or greatness. Manifold are the evils of machinery, of which a few are noted below:—

DISPLACEMENT OF LABOUR.

1. Machinery usurps the place of man; what is done by one hundred men without mechanical aid could be done by, say, five with the help of a machine; what is, then, to become of the remaining ninety-five?—what is the means of their livelihood? In *My Magazine* (which is not, however, *my* magazine, for it is Mr. Mee's) there is an article singing the praises of machinery, from which we learn—"An Engine or dynamo of only 100 horse-power is equal, let us remember, to nine hundred strong men...We do know that in some trades a man armed with the latest machinery can do the work that a hundred or even a thousand could do 150 years ago. In a cotton mill in Lancashire a machine worked by one man and two boys can do as much work as 4000 spinners could do in 1750." Those who are thus thrown out of employment can adopt some other profession, you may retort. But even there some machine may block their way; there may not similarly be any demand for them; we have unemployment again. In the competition between man and machine, the latter elbows out the former; and, substituting mills for Goldsmith's wealth, we may assert—

> "Ill fares the land to hastening ills a prey,
> Where mills accumulate and men decay."

If, however, you urge that mills do not minimise labour, then, why should you be so fond of them as to retain them instead of men?—Why should you undergo the trouble of manufacturing machinery? Perhaps, your sense of humanity induces you to prefer machines to men! If, again, you contend that in order to offer employment to a few workers machines should be manufactured, you seem to ignore that machines could manufacture machines, ousting thereby human beings. Moreover, even where men are now found to be absolutely necessary, improved appliances may gradually be devised so as to dispense with the services of men in the working of a mill, so that functions that are now performed by human beings may hereafter be performed by machines themselves. Unemployment has caused a good deal of unrest among the western nations, and given rise to some wild theories of society and government to the subversion of both. In short, machinery saves labour, killing mankind.

OVER-PRODUCTION.

2. If there were no mills, pepole would care to produce no more than what would be necessary for a decent living; nor could they produce more. Machinery, on the other hand, facilitates and encourages production on a gigantic scale, necessitating the imposition of the articles upon those who may not be willing to accept them. Almost all the wars in modern times are occasioned by cruel commercial competition between one industrial nation and another. When industries were carried on by manual labour, there was friendly rivalry between nation and nation; and goods were freely exchanged with pleasure and profit; the Chinese, for instance, brought their silks into India—even European merchants belong ing to the East India Company and other trading

corporations used to land in this country with their special commodities, which were received with thanks by the people, who, further, provided every facility for the residence and commerce of such foreign tradesmen. Of the quantity manufactured without machinery, part would be consumed, and part reserved for future use, by the inhabitants themselves, a small portion only going out; and when it reached another land, it would be welcomed more as a curiosity or an article of luxury than as a commonly available commodity of necessity forced upon the people from outside so as to kill their indigenous enterprise. Under the regime of machinery, on the other hand, each nation treats every other with suspicion and jealousy, imposes various restrictions upon foreign trade, which ultimately lead to wars, inasmuch as machine-made articles will, it is feared, flood the markets and destroy the indigenous industries by contrast in price or quality. Mills produce too much stuff; this requires markets where it can be sold away; and to secure the markets—those, for instance, of India, Africa, or China—there must be *mandatories* or *spheres of influence*; and these can be obtained only by armed aggression—conflict with the natives themselves, if not with other industrial nations of the world. As a matter of fact, these regions are not merely the markets, but also the battle-fields of ambitious industrialism. Free-trade or world-peace under the mills is therefore a myth, in that they cause over-production which necessitates protective tariffs and other offensive restrictions, rousing political strife.

BANKRUPTCY.

3. Even when the articles turned out by mills are, instead of being exported to foreign lands, confined to the country where they are manufactured, capital often becomes stagnant. To sell is not so easy as to make; a machine can manufacture an article for you quickly; but no machine, I suppose, sells it or purchases it; selling, therefore cannot keep pace with making; that is, you have produced more articles than you are able to dispose off; they are lying idle, unused; they mean so much money—your money is thus blocked up. And, if it is your own, where would you pay the establishment-charges from?—if, however, it is an amount borrowed from others, then how would you discharge the interest thereon, and further bear the burden of your establishment?—indeed, a piece of business that does not pay itself, that is not self-supporting, that involves an additional loan from others or an aditional investment from the pocket, must be pronounced as a failure. The buildings furnished with the machinery, generally, swallow a major portion of the capital; and their sight when they have stopped working through some disorder or misfortune, is indeed as pathetic as that of an elephant that has just expired; the latter when alive would add some dignity or grace to the owner, whereas the former confines him in a smoky, stinking cell. Shop-keepers who stock enormous quantities of manufactured articles which do not find a ready market and are therefore allowed to rot in go-downs and deteriorate in value, are often found to fail in business; mill-owners, therefore, not only fail themselves but also make others fail.

UNDER PRODUCTION.

4. You may contend that mills have made many millionaires and that therefore machinery should not be condemned. But you should bear in mind that mills will not succeed so well in the future as before. In Italy the workers recently occupied the factories turned the owners out, defying even the Government forces dispatched to restore order, and fortifying the factories and planting guns on the walls, began to give battle, until the rebels were conciliated by the Government who settled that these persons should have a share not only in the profits but also in the management of such concerns. The same conditions or worse may prevail in other countries if mills are not closed and the workmen encouraged to pursue cottage industries so as to lead sober and simple lives. Again, if mills do not work owing to the scarcity of fuel, want of capital, or organization of strikes, even articles of every-day-use will not be procurable; if electricians go on strike, there will be no light in our houses and streets; if the bakers strike, no slice of bread; if the miners refuse to work, no fuel; if the water-works are deranged, no drop of water; if the spinning or weaving mills do not move, no piece of cloth; if the laboratories suspend work, no dose of medicine; if the mechanical engineers do not work, no spade, no plough; and if the railway men leave off their posts, no trace of traffic. Pitiable is the fate of those who consign their lives to the care of machinery entirely—for such is the tendency of the times—unlearning what Nature has taught, and rejecting what she has given them. These strikes further, have produced chaos and anarchy in almost all the industrial countries of the world, not only to the detriment of the strikers or the mill-owners as the case may be, but also to the general public, namely, those who are neither proprietors nor workmen, and who are nevertheless obliged to pay unnecessarily high wages or prices, or go helpless even if their little dwellings are not, as is, often the case, actually looted or set on fire. When, however, we depend on manual labour, we shall have no such difficulty; for it is not conceivable that all the weavers, for instance, cease to work at one and the same time; if some do not, others at least do work and meet the local demand. Again, there was some prosperity when the mills were few; but their number is now increasing, and their competition will no longer allow the profits to be shared by a few persons only: formerly, a few mills existed and commanded labour and raw produce at a cheap rate; when, however, the number of mills increases, both are bound to be exceedingly dear. Moreover, it is not the poor that can start a mill; it is only the rich that can do so; consequently, it is only the rich that become richer by mills under favourable conditions; in other words, you have no mills without wealth, and no wealth without mills!

LOSS OF INDIVIDUAL ENTERPRISE.

5. Articles produced by machinery are generally cheaper than those made by the hand since in the former case there is a saving of time and labour; people, therefore, will not be inclined to purchase hand-made articles; and consequently, artisans who depend on manual labour for their existence are obliged to give up their profession and go in search of some employment in a mill or factory. Employed there, they do not take any interest in the concern, do not exert themselves to their utmost capacity;

they will, on the contrary, envy the position of their employer, treat him as their enemy rather than as their benefactor, and do their best to ruin him by stealing his property, helping others in stealing it, and organizing strikes so as to paralyse the work. The workmen, again, do not care to use their skill in the work entrusted to them; they hardly exercise their judgment, and seldom bring their inventive faculty into play; both the quantity and quality of their work are thus extremely unsatisfactory. Suppose, on the other hand, that a weaver prepares a piece of cloth at home and then sells it in the market; he is, in the act of weaving, a labourer, and, in that of selling, a merchant; he, therefore, acts in a double capacity with a double interest; he cannot afford to be idle or indifferent, for the concern is his own—there is ममकार attachment—(the feeling that it is one's own) here. There is, in this case, no struggle between the capitalist and the labourer, for they are one and the same; and there can be no strikes or lock-outs; on the other hand, thrift is encouraged, labour elevated, and skill stimulated.

DEGENERACY.

6. Machinery causes laziness and ill-health. Are not those who work for themselves rewarded with health and happiness? Those on the other hand, who entrust every piece of work to some machine or another and remain motionless as if they were made of mud or stone, deteriorate in health, and ultimately have their limbs atrophied. They lose self-reliance, forgetting their inherent powers. Perhaps, you contend that provision of physical exercise will obviate this difficulty. But we can kill two birds with a stroke by including exercise in our daily work; that is, by doing work with our own body instead of some machine, we cannot only satisfy our wants but also strengthen members of our constitution, these two things being done at one and the same time according to the words "*Eka kriya dvyarthakaree*" (A single act bringing about a double result). Again, when there are mills, people leave the pure atmosphere of their rural habitations, enter large cities, live in congested areas, inhale bad air in factories, often removed from the healthy influence of the Sun and the charms of natural scenery become stunted in growth, get deformed, and pass somehow through a period of slavery, and misery, until they are hurried to the grave. It is said that mills beautify the body by enwrapping it in delicate muslins. But mills interfere with the symmetrical growth of the organism, so that though your *muslins* may be beautiful your *muscles* must indeed be ugly. Beauty unadorned is adorned most"; and if you want to secure that, you have to dispense with machinery; you ought to preserve your body from deterioration and destruction—muslins or no muslins. Again, that mills are a source of nuisance will be admitted by the mill-owners themselves who in order to recuperate their health, repair to a hamlet in the midst of charming scenery, spend some time there, and feel, when re-entering the city full of mills and factories, as if they were entering the portals of Hell filled with liquid fire and solid smoke, poisonous water and gas, and, further, inhabited by crawling, rolling, and drooping forms of miserable humanity. Mills are rarely allowed in the heart of a town; this proves their dangerous character; they have much rubbish; they are, both inside and outside, extremely offensive to our organs of sense. It is said that many of the nervous complaints—even many cases of insanity—in western countries are due to the tremendous noise and strife and uncertainty characteristic of industrialism.

LOSS OF CHARACTER.

7. People flock to mills and factories, far from their own villages; and, free from the virtuous influence of their friends, relatives, and leaders; they easily yield to any temptation to evil in a new environment where there is a promiscuous collection of persons belonging to both sexes who put on airs, patronize liquor-shops, use indecent language, and give themselves up to wicked revelry and rioting. Again, the extent of our moral degradation under the mills can be seen in the cordial relations between master and servant, of whom the former regards the latter as his own son and the latter looks up to the former as his own father! Though there is often some struggle between the two, there is no real antagonism——it is only प्रणयकलह (or war of love)! Where is any scope for romantic fidelity orstrong personal attachment now; Formerly servants used to accompany their masters in times of emergency, tand by them, and even die a glorious death for their sake. But now all is gone—we are now in a cold, calculating age and can understand nothing except in terms of Rupees, annas and pies. Machinery is indeed the armoury of the Devil; there is not a single good point about it.

Miscellaneous.

Olla Podrida.

The elixir of youth has now taken form of on operation. The discoverer is Dr. Steinach. The secret of youth is in the interstitial sex gland. The operation causes proliferation of harmones. But look here! only men can be made young. As for women; they must be content with Shakespeare's mental operation. "Age cannot wither her; nor custom stale her infinite Variety."

* * *

The Madura Temple is vying with Trichur in point of suicidal and fratricidal strife. Gotham has come. The wise men of Gotham in Madura have found out that the Madura temple belongs to N B.'s and that B.'s have no right to worship there. Is this a discovery or an invention!

* * *

Meantime Mr. Statham asks us to become strong staunch Hindus and says: In these days of swift evolution and rapid changes in the world when the country was treading the paths of agnosticism and atheism, they should learn and cherish the traditions of their forefather's.

* * *

The All-India Dhobi conference is coming on 15th and 6th May. 3000 delegates are going to attend it. Will it whitewash everything?

* * *

The Hindu-Moslem entente is assuming curious forms. At Masulipatam the Muslims offered *arathi* while in the Hindu god's car the portraits of the Ali Brothers dangled above the head of the image. O Tempora! O Mores!

SCRUTATOR.

Correspondence.

The Dwaraka Mutt.

Sir,

I happened to see sometime back the following extract in the Report of the Bharata Dharma Mahamandala, Benares, for the year 1919 "It is pleasent to note that there is every prospect of the unpleasant controversy created by the conflict between Hindu public opinion and the Baroda Darbar with reference to succession to the gadi of the Sarada Peeth, closing, before long in a satisfactory manner. Swami Trivikram Tirtha Maharaj the Sankaracharya of Sarada Peeth received reverential recognition as the reigning spiritual head of Western India, from the Pandits of Benares, as well as His Highness the Kashi Naresh, during his recent visit to the Holy city. The Sankaracharya of Goverdhan Math Puri (*i.e.*,—of the See of Eastern India) had greeted His Holiness as brother Pontiff and promulgated an encyclical in his support at the time of his installation. We now learn that the Sringeri Math of Southern India has also issued an edict to all Hindus to acknowledge Swami Trivikrama Tirtha Maharaj as Sankaracharya of Sarada Math. Nothing now stands in the way of His Holiness being unanimously acclaimed except the holding of a different view in this matter, of His Highness the Gaikwar. The Mahamandal has therefore, most humbly and earnestly appealed to His Highness to come on a line with the rest of Hindu India in this respect and thus to save the Western Gaddi of Sri Bhagawan Sankaracharya and its spiritual power from destruction. It may be confidently expected that an enlightened ruler, far-sighted statesman, and noble-hearted patriot as His Highness is he will gladly listen to the prayer of the Mahamandal."

I also heard from a gentlemen who had attended the Congress at Nagpur that the Sankaracharya of Sarada Peetha who took part in the session was none else than one Mr. Venkataramana, who was the son-in-law of the late Mr. U. Venkata Rao of Salem and who preferred to style himself Ramana Saraswati. As the latter gentleman was well known at the Sringeri Mutt, I was curious to know whether the Acharya approved by that Mutt was Mr. Venkataramana; and I at once wrote to the office of the Agent, Sringeri Mutt for definite information. Conservative as I am, I was relieved to learn that Swami Trivikrama Tirtha who was recognised by the Sringeri Mutt was an old gentleman not conversant with English. Probably Mr. Venkataramana has turned Sanyasi and has been taken as the disciple of the head of the Dwaraka Mutt and is, so to say, heir apparent; but the report of the proceedings at Nagpur would seem to show that Mr. Venkataramana was himself the head of the Mutt. If so what became of the Swami Trivikrama Tirtha? And what of the nominee of the Baroda Darbar? Is Mr. Venkataramana himself that nominee? While these questions were puzzling me, I came across in the Hindu of the 22nd April a report of the All India Hindu Conference where one Sri Swami Bharati Krishna Tirtha is referred to as the Jagadguru Sri Sankaracharyajee of Sarada Matt. I shall be much obliged therefore if any of your readers will give us accurate and reliable information as to the personality of the present actual Head of the Sarada Peetha.

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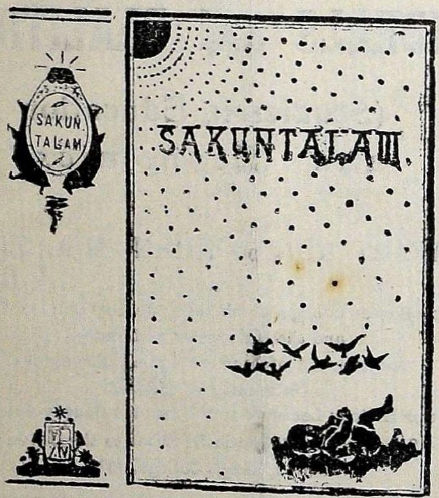

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